

Referencing philosophy and underlying systems

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The purpose of referencing

Grounding the text in **evidence**

Other theory and studies

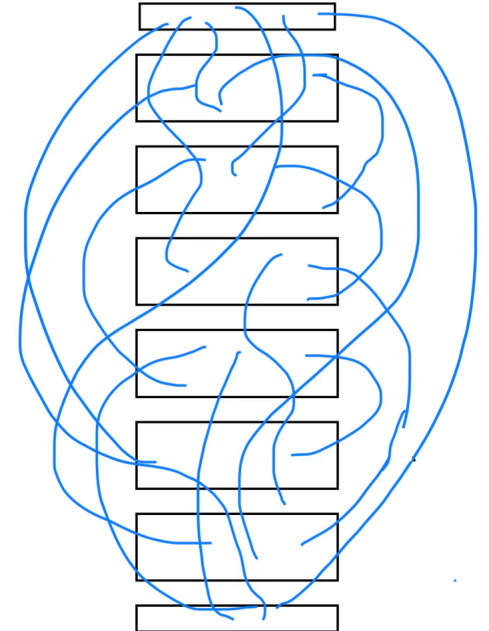
Organised and precise collected data, sources and other material, sources

Showing the **internal workings** of the text

The structure and system of the argument

Internal **referencing** to previous and future chapters, sections, paragraphs, points, examples ...

Veins and arteries of grounded meaning



Type of highly specialised text

Novel, poem, painting, film, piece of music	Journal article, book (monograph), chapter	Thesis (for examination)
<p>The message is discovered in the text, open to interpretation, different for different readers</p> <p>Concepts and resonance - may be emergent and unexpected</p> <p>Conscious reference to other work and influences (not copying or imitating)</p> <p>Importance of craft, design and coherence</p> <p>Methodology explained in separate author accounts</p>	<p>The message is explicit from the beginning - to indicate contribution to the field</p> <p>Could have different relevance to different readers</p> <p>Explicit reference to other work, influences and evidence</p> <p>Craft, design and coherence defined by the discipline</p> <p>Methodology explicitly stated in the text</p>	<p>→</p> <p>Cannot risk multiple interpretations</p> <p>The reader must not be left alone with it</p> <p>→</p> <p>→</p> <p>With further explanation to demonstrate researcher ability to make choices and solve problems</p>

Culturally strange and difficult for **everyone**

Practice-based, portfolio and 'by publication'

Performance, novel, exhibition, record of professional practice

Accompanied by a measurable, explicit explanation statement of motivation and strategy (research questions and methods) how, why, what evidence, and contribution

By publication

Each publication must be a development from the previous one

In thinking, methods, evidence and findings

The accompanying statement **must** make this clear

What the examiners want to know in every case

'On what basis did you decide to ...?'

'Where do you explain this ...?'

'How exactly does what you claim relate to ...?'

What reviewers need to know

Contribution

Accountable and reliable methods

Knowledge of the field - in terms of how and what - and how you therefore position yourself

And examiners need more detail regarding **how well** it was done

The thesis (**written document**) has to contain **everything**

The viva establishes how far this is the case

Or what needs to be done to make it so (corrections etc)

Close referencing

As a means for making explicit the **finer workings**

As well as **acknowledging** what **specified** others have done

Relating to a **community** of other researchers and practitioners (**near and far**)

The source of evidence

What you are doing with it

How **precisely** you are doing this

Close reading

Like attention to detail and precision in all impressive texts

Not only the paintings but how they are hung

The choice and use of materials and techniques

Positionality and contribution

How does the research relate to the wider discussions in the field?

Literature review

Empty referencing

The following review is important for this study.

Some researchers discuss social construction and postmodern constructivism. Berger & Luckmann (1979) explain social construction. Crane (1994) and Delanty et al (2008) describe dominant images of the intercultural. Lyotard (1979), Mannheim (1936) and Mills (1970) speak about grand narratives. There is also reference to the relationship between language and nation (Li, 2018, p. 19). The separated cultures model and a paradigm revolution is also described (MacDonald, 2020; Kuhn, 1970).

Why would a reviewer or examiner want to read this?

‘Yes, they have read a lot and it looks about right, **but so what?**’

Strategic referencing

The approach underpinning this study involves **a** postmodern constructivism **which opposes** the positivist certainty implicit in **the** separated cultures model. **This** approach is **supported by** Berger & Luckmann (1979) on social construction, **e.g.** Crane (1994) and Delanty et al (2008) on the **falsity** of **dominant** images of the intercultural, and **e.g.** Lyotard (1979), Mannheim (1936) and Mills (1970) on the **falsity** of grand narratives. **Related to this** critique is **the** opposition to nationalist, colonialist perceptions of **'language'** as equal to nation (Li, 2018, p. 19).

The separated cultures model **is thus revealed** as an ideological construction and a **false** paradigm which cannot exist as a choice, but **which must** be moved on from through the process of paradigm revolution (MacDonald, 2020; Kuhn, 1970).

This enables the reviewer or examiner to **evaluate how well** the approach is put together

'This example is far too compressed'

Working with data

Empty referencing

The answer to the first research question - that Xian culture is collectivist - is confirmed in both the quantitative survey and the qualitative interviews.

88% of the questionnaire respondents agreed that their culture is collectivist.

....

In the interviews this is exemplified in most of the cases. This can be seen in the following responses:

A said the following 'In my culture we always follow what the group agrees'.

G similarly stated that 'In the classroom we never question the teacher'.

D also stated that 'Generally speaking when we go out with our friends we very quickly agree what we are going to do.'

Not improved by extensive extracts

No indication of how the data was made sense of to allow the unexpected

More strategic

In chapter 5 I explained how my **holistic** analysis of the data revealed a complexity that caused me to temporarily put aside **the initial** research questions. **The** emergent themes, and how they relate to the structure of the data chapters, are also listed **there**. **In this first data chapter** I will **therefore** begin with the **first** major theme

I will attempt to demonstrate **this** complexity in **the emerging** interrelationships between **(a)** the questionnaire and **(b)** interview responses, but also in the light of **(c)** the questions asked and how they were asked, and **(d)** notes in my research diary taken at the time.

Table 7, chapter 5, **which** catalogues the different types of data and how they are referenced, should also serve as a useful map to see how **the** data I cite here fits into the whole corpus.

...

The **following** interview extract, **including** my questions and responses, indicates a significant degree of uncertainty around the question of collectivism:

[extract] (**D, interview**)

What D means **here, when** they say that ..., **could** be interpreted in a number of ways. On the one hand ... Alternatively ... That there might indeed appear to be a contradiction **could** be a result of my repeated question ... following them suggesting that ‘...’ **at the beginning** of the extract. There is also **some** resonance **here** with the **following** questionnaire responses, especially **given the** questions asked:

[extract, question and response] (**questionnaire response 25**)

[extract, question and response] (**questionnaire response 32**)

It is also significant that in **the** research notes I took **at the time**, I observe the **following** about D’s **probable** anxiety:

[extract] (D interview, **research notes**)

....

[Two pages later] **The** uncertainties about collectivism that emerge in **this** section puts into question claims in **the** literature (.....) **that** ...

How does this complex referencing work in other forms?

What makes novels, paintings, pieces of music etc convincing and resonant

What multiple types of referencing are always there?

Explicit, bracketed, to literature, other research. and to data

In the nature of sentences - **deixis**

Why does even scientific writing need to be heavily nuanced?

How far is the above (last) extract scientific?

Care with theories, hypotheses, propositions, claims

There is sufficient uncertainty in this qualitative study of an instance of ... to shake the theory that Xian culture is collectivist

Always look at established published work to see how it is done

The article demonstrates that Khatami's Islamist-Iranian discourse of national identity⁹ is a discourse of resistance on the international and regional levels. It is certainly the case that it is also a discourse of resistance on the domestic level. However, this is not the focus here. Resistance is evident in the meanings attached to three sets of values—Iranian-Islamic culture, 'dialogue among civilisations' and Islamic *mardumsālārī*—which are referred to as the three pillars of the Islamist-Iranian discourse of national identity.

These pillars are integral to Khatami's construction of national identity because they demonstrate what being an Iranian nation and state means to Khatami. First of all, Iranian-Islamic culture demonstrates both *Īrānīyat* (Iran's pre-Islamic culture) and *Īslāmīyat* (Iran's Islamic culture) as integral and authentic to Iranian national identity.¹⁰ Secondly, 'dialogue among civilisations' demonstrates that Khatami

⁵ During visits to Iran in December 2004, September–December 2005 and June–September 2008, conversations and interviews reflected the sense of betrayal felt towards Khatami.

⁶ While these ideas may have existed in earlier periods of Iran's history, this is the first time they articulated together as part of a state discourse.

⁷ See articles written by Mohammad Quchani among others in the now banned weekly *Shahrvand-e Emrooz*. The term 'Khatamism' is borrowed from Mohammad Quchani, 'Khatami na, Khatamism arih (Khatami no, Khatamism yes)', *Shahrvand-e Emrooz*, No. 55 (30 Tir 1387/20 July 2008), pp. 8–9.

⁸ See Hamid Ahmadi (ed.), *Īrān: Huvīyat, Millīyat, Qawmīyat (Iran: Identity, Nationality, Ethnicity)* (Tehran: Institute for the Research and Development of Social Sciences, 1383 (2004/2005)); Davud Mirmohammadi (ed.), *Guftārḥāy-i darbāra-yi Huvīyat-i Millī-yi Iran (Discussions on Iran's National Identity)* (Tehran, Iran: Iranian Civilisation Publications, 1383 (2004/2005)); Ali M. Ansari, *Modern Iran: The Pahlavis and After*, 2nd edition (Edinburgh: Pearson Education Ltd, 2007); Mehrzad Boroujerdi, 'Contesting Nationalist Constructions of Iranian Identity', *Critique*, 7(12) (January 1998), pp. 43–56; Richard W. Cottam, *Nationalism in Iran* (Pittsburgh, PA: Pittsburgh University Press, 1979); Mustafa Vaziri, *Iran as Imagined Nation: The Construction of National Identity* (New York: Paragon House, 1993); and Sussan Siavoshi, *Liberal Nationalism in Iran: The Failure of a Movement* (Boulder, CO: Westview Press, 1990).

⁹ See Shabnam Holliday, 'The politicisation of culture and the contestation of Iranian national identity in Khatami's Iran', *Studies in Ethnicity and Nationalism*, 8(1) (Spring 2007), pp. 27–44; pp. 28–31 for a discussion of the Islamist-Iranian discourse of national identity.

¹⁰ *Ibid.*, pp. 28–29

The separated cultures model

Figure 1 shows two competing models of the intercultural. On the left, the still dominant model proposes separated cultures that each contain practices and values that are exclusive to their nature. Their onion-like layers (e.g. Hofstede, 1991, p. 9) indicate how, for example, classroom and family cultures, and language are determined entirely by successive layers in which they are embedded up to national (e.g. Chinese) and civilisational (e.g. Eastern) cultures. They are therefore essentialistically different from classrooms, families and languages in other national (e.g. British) and civilisational (e.g. Western) cultures. The separated nature of these cultures and their internal synchrony are perceived as positivistic fact within a structural–functional sociology (Durkheim, 1964).

However, this positivism has been critiqued as a colonialist trope, where supposedly rational Western researchers are separated from their irrational culturally Other subjects and organised cultural differentiation is imposed (Quijano, 2007). This is especially the case in the resulting and apparently scientific mapping and profiling of national cultures. It is not an accident that the categories of high-context and collectivist, in contrast to always Western individualism (Hofstede, 1991), resonate with the Western Orientalist imagination of the indolence of the East and South (Said, 1978). This separating then feeds everyday neo-racist cultural Othering (Hervik, 2013; Spears, 1999). The aligning of separated ‘languages’ with separated national cultures (Li, 2018, p. 19) enforces the belief that each one is ‘native’ to their particular practices and values. This then supports the false native-speakerist notion that so-labelled ‘native speakers’ of English embody a superior Western culture (Holliday, 2005, 2022).

A research-based blog?

On the train from London, no-one sitting next to me, I hear a woman in the seat behind asking the young man across the aisle if he has an iPhone charger. He replies that he doesn't. I take the portable charger out of my bag and turn to speak through the gap between the seats to offer it to her. She gladly accepts and then gives it back to me twenty minutes later, saying that she now has enough charge.

I want to compare this with another incident. Earlier in the afternoon in a café. It was one of those places in London where the majority of customers seem to be students working with their laptops. A woman customer asks a couple at another table if they have a phone charger that they can borrow. They do; and she walks across between the tables and plugs in her phone at the power point on the wall. I think to myself that if she'd asked me I would have declined. I'm a little surprised that she has the boldness to ask and that what seem to be complete strangers offer her their charger.